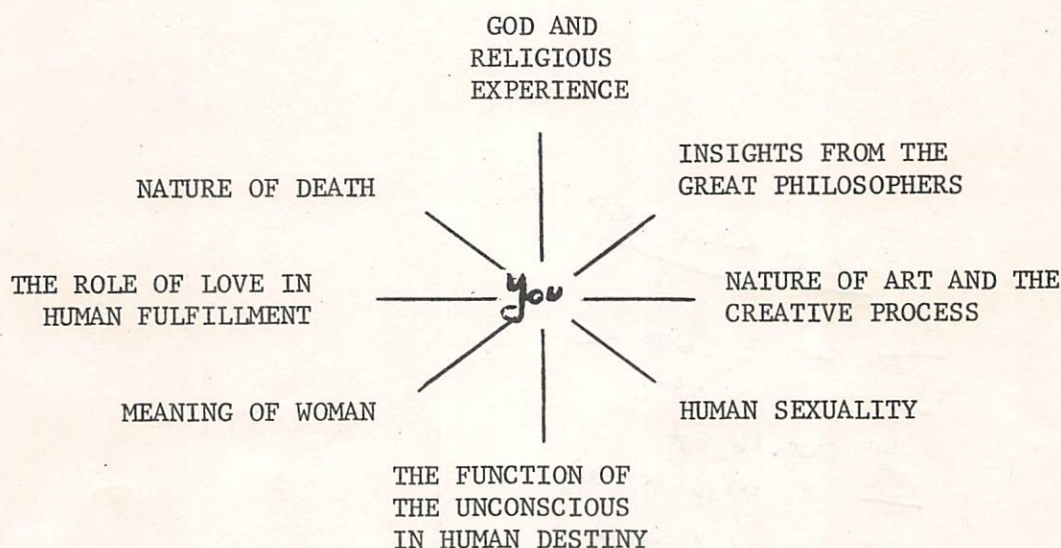


YOU and the Philosophical Life

When you become a Philosophy Minor you're able to begin pulling all your college life together. Look at your inner life and the career you're planning as well as the areas of life in which you've felt great interest. Have you integrated these into a coherent philosophy that you can live with? Taking a minor in philosophy begins this greatest of all integration processes within yourself. Plato calls it the greatest of all the arts, "the art of living."

Here are some areas of modern life which you, with a sound philosophy of human nature, can make part of your own scheme of living.



- Q. What is required in your becoming a Philosophy Minor? You must take six philosophy courses during your college career. (If you wish, the sixth course can be the PHILOSOPHICAL SYNTHESIS course in which, under a philosophy professor of your choice, you integrate all you've learned in college life.) As a Philosophy Minor you have certain advantages in registering for preferred philosophy courses. You immediately become a member of the LMU Philosophy Club but most of all, you have the option of taking the Philosophical Synthesis course.
- Q. How do I become a Philosophy Minor? Go to the Registrar in St. Robert's Hall and ask for the proper form. Bring it to Foley 336 for signature by Ronda Chervin, Chairperson (M & W 9-noon & 1-1:30 p.m.; T & TH 9-9:25 a.m.; F 9-11 a.m. & 1-1:30 p.m.)

SKID Row TRIP

- ~~①~~ Oct 5. (6:00 AM)
- ~~②~~ Oct. 9. Sat
- ~~③~~ Oct. 16 Sat
- ~~④~~ " 19. (6:00 AM)
- ~~⑤~~ " 26 (6:00 AM)
- ~~⑥~~ DEC. 4: SAT
- ~~⑦~~ " 11: SAT
- ~~⑧~~ Nov. 27: SAT (THANKSGIVING)
- ~~⑨~~ Nov. 9 6-10
- ~~⑩~~ Nov. 16 6-10
- ~~⑪~~ Nov. 23 6-10

972-9656

at 821 E 6th Street

10AM-2PM

at 821 E 6th Street

10AM-2PM at 821 E 6th Street

10AM-2PM at 821 E 6th Street

10AM-2PM at 821 E 6th Street

WORKING IN THE SOUP KITCHEN

ON SKIDROW

FOR: STUDENTS IN THE SKIDROW PHILOSOPHY COURSE WORKING IN THE HENNACY
HOUSE OF HOSPITALITY

HOW DO I GET TO SKIDROW?

the address of the soup kitchen is 821 East 6th Street in downtown
Los Angeles. As you leave Loyola Marymount, head north on the San Diego
Freeway. Then switch to the Santa Monica Freeway heading east (toward
Los Angeles). Take the Grand Avenue off ramp and head north to 6th
Street. Turn right on 6th Street to 821 East 6th Street. The soup
kitchen is on the corner and is distinguished by a large mural painting
of Christ on the side of the building. Meter parking is possible on the
side street. If you wish to phone in advance, the number is: 972-9656.
They're closed for cleaning on the 1st WED and THURS each month.
Coffee and bread are served from 8:30 to 10:00 a.m.; lunch at 12:30 p.m.

The workers in the Hennacy House of Hospitality live in a boarding house
at 605 North Cummings in Boyle Heights (phone: 264-8144); this is about
two miles north of the soup kitchen. They have a liturgical service on
Wednesday evenings to which you are welcome. A potluck dinner follows.
(Some of these workers live in a couple of rooms directly above the soup
kitchen.) If you are free early on Tuesday mornings between 6:00 and 10:00
a.m. you may join the workers in baking the homemade bread which is served
at most of the handout meals.

If you plan to volunteer your working time, wear common working clothes
and carry little cash. Girls should be wary of walking alone in that
district as conditions are sometimes brutal even in daylight. They should
always be accompanied at night. Oct. 9, 16 SAT.
write report w/in 24 hr.

Dalany

Report:

- a) story: events of trip
- b) tie-in (with classroom philosophy)

Journal Due Before Thanksgiving

PHILOSOPHICAL JOURNAL FOR THE SKIDROW PHILOSOPHY COURSE
(The Philosophy Of Concern)

I. The purpose of this Journal is to record your progress in the development of philosophical understanding (a) in the philosophers we study, and (b) in the field trip events we encounter. Briefly, then, our course purpose is the application of philosophical understandings to life situations.

II. The Contents:

- a) Each trip to the soup kitchen should be written out in simple narrative fashion, i.e., events which you choose to relate should be stated simply as they happened.
- b) ^{philosophical - section} There should be a conscious effort on your part to relate our philosophical thinking in the classroom to the soup kitchen happenings. When you see such a relationship, place an asterich (*), and, in a footnote, explain the connection of the event with one or more of our philosophies. Please note the importance of this exercise. It is the mind's effort to find the philosophical truth in the flesh-and-blood events of daily life. It is to this section of your Journal that I will come to see how you grasp the presence of philosophical truths in day-to-day events.
- c) In a separate section place the quiz(s) you've taken in this course during the semester. They will serve as a self-evident record and as preparation for the final examination.
- d) Sketches and/or pictures. It is helpful to make a sketch of an event that has occurred, e.g., an incident in the soup kitchen. Helpful because the event takes on a greater significance when the imagination concretizes it in pencil/crayons/water colors or whatever. So insert your sketches, no matter how clumsy they may seem, at appropriate places in the reports. I prefer a student's personal sketch to a magazine picture because the professional's picture always carries some meaning which is imposed over the understanding of the student, and in that sense isn't as truly representative of the student's own feelings. So, while I much prefer personal sketches, you may use a magazine illustration also if the picture somehow catches vividly the impression you wished to convey.
- e) The outline from which you presented your oral report in the classroom. This section should be headed ORAL REPORTS.

III. Grading:

I'll grade the Journal, as I grade each of your efforts, according to the philosophical understanding it manifests. In the Journal particularly, I examine the soup kitchen field trips for evidence of growth in understanding. I particularly value your ability to see more deeply with each report how philosophical truth interpenetrates with the events of daily life. Hence each report is not graded but all are considered in the context of your deepening understanding.

DeLaney

Oral Presentation ✓

Søren Kierkegaard

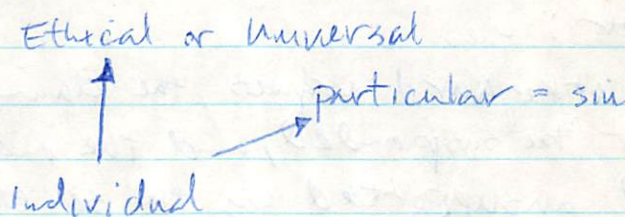
from Fear and Trembling

Problem I Is there such a thing as a teleological suspension of the ethical?

Rephrase: do we find in nature an suspension of the ethical?

In opposition to Hegel (who consistently resolves the subjective dilemmas of the individual by asserting the objective and universal validity of the ethical for all men [ethical = prescriptions of society]) Kierkegaard put forward predicaments wherein the individual must of necessity find himself an exception to the universal.

According to Hegel



Case:

Abraham commanded by God to sacrifice his son Isaac.

a. if dilemma ^(judged) solved on purely ethical standpoint:

actions would be murder - some people say he's the father of faith

b. to refrain from action is disobedience to God

example of language:

"Faith is precisely this paradox, that the individual as the particular is higher than the universal, is justified over against it, is not subordinate but superior - yet in such a way, be it observed, that it is the particular individual who, after he has been subordinated as the particular to the universal, now through the universal becomes the individual who as the particular is superior to the universal, for the fact that the universal as the particular stands in an absolute relation to the absolute."

Answer: Yes

"Kierkegaard argues, the claim of the universal must be suspended, and the individual - alone and unsupported by the sanctions of society, risking personal guilt - must resolve the issue for himself by choosing to act in trustful submission to the will of God."

Oral Presentation

Sartre ✓

"In fact, his works often seem to stem from an impulse to challenge a position advanced by some existentialist predecessor."

- The world as a totality has no meaning

- Man is radically separated from the world because he alone has consciousness

a) l'être en soi - external or extramental world - predetermined, passive, silent, meaningless

b) l'être pour soi - (being for-itself) lacking predetermined nature or "essence", but ~~free to~~ freely capable of imposing meaning through authentic choices

Nietzsche
this

en soi (in-itself) not only meaningless but absurd

- oppressed by "superfluity" or overabundance of being - or consciousness, man experiences nausea

Kierkegaard

levels of existence



pick up -
Skid Rods journal
23-24 noon -

Existential

- ① concerned w/ the individual human — not theories
- ② " meaning or purpose of individual life
- ③ " w/ freedom of person

man is the master of self) selling freedom -
dehumanisation

totally responsible for all your own actions -
- persuade you - to accept salvation -

Sartre's Theory of the Universe

- deny the existence of God

modulator of attraction.

→ consequence of atheism:

i) "If God is not all is permitted."

God : nature

↓ operations } law
=

Benig und Notwendigkeits

⊕ Freedom and Responsibility

- Ⓐ Since man is free to choose, he is responsible for his choices and the world
 - Ⓑ Each situation represents and symbolizes man.
- no accidents in life: war etc.

PHILOSOPHY of CONCERN- Dr. Delaney
Pl 198C, C204, I2:10- Joe Bustillos

- 1) In Plato's "Allegory of the Cave" he portrays a group of men that have known nothing more than a cave wall and the images that pass by on that wall. Plato marks the difficulty one prisoner has in adjusting to the change in lighting, having been set free. He writes about how the freed prisoner felt in discovering that ^{is} what he thought of as reality was merely shadows. How narrow a sphere of existence his fellow prisoners knew. Likewise he thought that even if he sought to return to his former state he would appear confused and clumsy to his comrades.
- 2) The point of Plato's parable was to show the degrees in which our nature may be enlightened or unenlightened. He wanted to show that our realm of existence, no matter how real it may appear to us at present, may be in reality nothing more than a shadow on a cave wall.
- 3) Honestly, I took this course because I understood you to be a good teacher. So far you haven't failed that evaluation. Although existentialism ~~t~~ends to clash with my traditionalistic Christian faith, it also brings forth the spirit of individualistic thinking. ^{And} in this world of mass-production its comforting to know that in your own being lies a solid rock, a unique creation. I hope that in taking this course my understanding in reference to my brothers and sisters would expand and that my reason for living the way that I do would be that much more confirmed.

good

B+/A-

Too Bustillos

1. The problem with the Parmenides/Zeno statement is that they were dealing in the ideal realm and not the realm of reality. Their statement was rational but not reasonable. Secondly, they (or he) failed to recognize the possibility of a state of "being" that is between a "being" and a "non-being," that is a "potential being." An example of this is the potential we all have of becoming millionaires, whereas the fact remains that none of us, ~~at present~~, are at present millionaires.

2. The "Eternal Forms" are the realities after which all the "shadows" of the world around us (that is the sensible world) are formed.

a) The existence of the "Eternal Forms" can be proven by the very fact that each one of us comes into the world with a sense of what "Justice" is, or what "Beauty" is. Whereas in this present world there exists no form or being that can be said to be "absolute Justice" or "absolute beauty," we are left to conclude that these things do exist, else we would have had no consciousness of them, but in a realm other than our own.

b) They are the true forms ~~from which~~ from which we give titles to the shadows of around us. An example is from the "Eternal Form Tree" we get the "shadow: tree" which is not itself absolute tree but is ~~temporal~~ temporal and not eternal.

c) The "Eternal Forms" came into existence by the creative power of the non-being, Dyan. The Dyan receives the plan and the essence of the "Eternal Forms" from the Good. And Being the "nurse of the world" set about to create all the "Eternal Forms" which are the

~~1/10~~

the realities of the shadows that we perceive with our senses

3. The characteristics or attributes of the Good cannot be described by our puny adjectives. The Good is beyond the conceptual abstraction of the human conscious. We may preadventure to define it, but to ^{it is to be in} contact or union with it, _{know}

4. The Good is unchanging, it is eternal and permanent (in a way beyond our concept of eternity and permanence). The creative act is brought to pass by the Dyan, which receives the patterns of ~~the~~ existence from the Good.

A The Dyan then creates, adding nothing of its own, for it is a non-being. Having created the world soul of man and then of all living existence it creates the "world of Eternal forms." which in turn are the realities of the shadows that we perceive around us.

Philosophy of Concern

C+ Joe Burillo

Quiz Thru. 21-10-76 - Dr. H. Delaney 12:00 PM

- C/C+ 1. a. To Kierkegaard a spectator is a person (not an individual) that sit outside of the mainstream of life, as it were, ~~idly~~ idly watching.
- b. A crowd is nothing more than a group of spectators. They cluster together in the hope that the crowd "would make their own personal decisions"
- c. A ~~crowd~~ church, to S. Kierkegaard, is simply a high class "crowd". Again, clustered together, hoping ~~that their decisions will be made for them~~ ^{to get to God through group action}
- d. An individual is a person, who alone, ~~can~~ make his own decisions.

C+ II Kierkegaard feels that any "system" imposed on an individual is de-humanizing. Hegel was in favor of developing systems, and not only that but ^{he} felt, given any situation of dilemma, ^{dilemma} reason was the answer. Kierkegaard refuted any idea along the lines of "reason" being the answer. In ~~this~~ his essay "Fear and Trembling" Kierkegaard made it very clear that if an individual seeks to rise from one level to another, in other words, ^{seeks to} overcome the given dilemma, it must be by a blind leap of faith.

III

C Soren Kierkegaard feels that in making a decision, not what is chosen, but that a choice is made is what's important. He says this because he feels that an individual is made by the act of choosing. ~~The~~ The fact that a ~~choice~~ choice is made designates that the person is, in some respect, operating or living. Though the choice is made in the realm of the aesthetic, ethical, or religious, ^{nonetheless} the main

concern is that the person, at least, is not an idle spectator.

"never tell me what a person has overcome but
tell me his ~~dominant~~ dominant thought." - ~~S.K.~~ Nietzsche

Philosophy of Concern - Dr. Delaney to Brothers

In Plato's "Allegory of the Cave" he portrays a group of men that have known nothing more than a cave wall and the images that pass by on that wall. Plato marks too difficultly one prisoner was in adjusting to the change in lighting, having been set free. He writes about how the freed prisoner felt ~~the~~ discovering that what he thought ~~was~~ reality was merely shadows. He ^{was} ~~was~~ ^{like} ~~like~~ ^{lost} ~~lost~~ ^{even} ~~even~~ ^{if} ~~if~~ he sought to return to his former state - ~~that~~ he would appear confused and clumsy before his comrades.

The point of Plato's parable was to show the degrees in which our nature may be enlightened or enlightened. He wanted to show that our realm of existence, no matter how real it may appear to us at present, may be in reality nothing more than a shadow on a cave wall.

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Delaney - 3-7-76

Plato - "given the change man will seek to improve himself."

~~Plato~~ A man or woman who's made their own trip past themselves - return to spread the knowledge: a philosopher

Delaney "grad. has pigeon hole minds and not integrated mind"

- contrast of beliefs - make your own philosophy live by it

"no one has traveled your path before -

center of universe

I

→ one insignificant pinpoint in the universe

what does it mean to be a human:

① good days - fantastic

② poor days - nothing

Plato says: "summers & fool - never had an integrated life." -

* many tug and pulls on life - instability - but life needs to be integrated - thus stable.

Kierkegaard - (passionate christian)

p. 158 "Fear and trembling"

make objective presentation / distinct to opinion

Delaney - 9-15-76

where is he

Delaney (9-16-76)

just being present to someone who needs you is fantastic lecture program in this class:

Plato: col 13 → 2 target attempted to be hit by all doctrines of Kn (knowledge) existentialists

↓
Eternal form

↓
Republic

Apaty: protection in desert -

(true genius)
 Søren Kierkegaard (Danish)
 ↓
 (essential decisions)
 Three stages
 1. Aesthetic stage (self pleasure)
 2. Ethical stage (moral, logical)
 3. Religious stage

FREDERICK NIETZSCHE
 ↓
 ATHEISM
 1. WILL to Power
 2. Superman
 3. Doctrines of Eternal Recurrence
 (no god - no meaning! endless repeating photograph - record)

Sartre
 Nausea
 ↓
 Nausea
 Roquentin (Novel)
 "ultimate essence of all is sick - nausea"
 ↓
 Hatred - This Starts
 ↓
 Women

Albert Camus
 Atheism / Agnosticism
 ↓
 World is Absurd
 ↓
 Myth of Sisyphus
 man = worth if
 faces the truth

Martin Buber (Hasidic) now !!
 ↓
 "I - Thou" (love)
 ↓
 it
 (ego)
 never
 possible
 Doctrine of Responsive love

Gabriel Marcel
 ↓
 Phil of Participation
 gaps - journals
 (man is incarnate - is not soul w/ [trapped] body but spirit maneuvering matter.)
 Anti-system
 "shouldn't make system - especially of something you don't understand"
 Problem - Mystery

man not problem to be manipulated
 but mystery to be anticipated
 god not problem - but mystery
 "plot"

Philosophy

A change of plans...

Examine Plato - Quiz (read "doctrine of Love and Friendship")

Plato (500 BC)

arts - Parables great general - gave to man time to
contemplate - analyze their existence -

at first of the wall theories

then worked on general or basic problems

"What makes a thing real?"

① what you think and reason

② the molecules and sub.

③ because its alive.

④ " its sensed

① exist independent of thought

(1) Heraclitus: change makes reality / Flux / motion
thing are not real (beings)

A thing is real when (2) Parmenides: all is unchanging, all is being,
stable eternal (~~permanent~~)

proof that nothing moves:
man walks 10 ft. (X)

must cross at least $\frac{1}{2}$: 5 ft.

then $\frac{1}{4}$ of that: $2\frac{1}{2}$

there is always $\frac{1}{2}$ distant to travel
if you never show up - you're
never moved

Being changes into $\left\{ \begin{array}{l} \text{a being} \\ \text{a nonbeing} \end{array} \right.$

Change is unreal (permanent - being)

#2 question: How do you get your ideas?

Justice quid pro quo -
giving to another what is due.

Plato: "justice can be seen by Physical world,
get knowledge ~~from~~ from another world."
can ~~to~~ get this permanent knowledge in this
changing world -



The Good

The world of Eternal Forms



in your mind | Equality | Justice | Beauty

Parmenides (permanent)

sensible world: dogs trees etc.

Heraclitus (change, flux)

Philosophy of Concern (9-23-76)

Skidrow

Plato { Read both Plato essays in text
Test on Plato lectures & readings. Thr: Sept 30

NOTE

no skid:
Dec. 11
~~Oct 9~~
Oct 26
Nov. 16
~~Oct 16~~

Plato (as ph.)

Parmenides - Permanence

Heraclitus - Flux

catch in Parmenides argument

Zeno { fractions 1/10-1
Being { Being un-Being being in potential
dif

(1) world of mind - ideal order
(2) world of actuality - real order

structure of Plato's world

II Good / one (impersonal)

infinite - beyond our petty adj. (has no defects - doesn't change)
as an absolute

looks to the good - then turns and creates - and adds nothing
"murder of generation" (creator) an existing not-being

1st - the World Soul (created)

2nd - the Human Soul

true knowledge.

this is the real world

World of Eternal Forms

(Equality) (Justice) (Beauty) (Animals)

universal

particulars

XXXX

sensible world of physical beings

(level of awareness) opinion

world shadow

(sex) - (animalistic desires) (self)

Fact of recall: proof of previous life and therefore eternity of soul (reminiscence)

Note: nothingness that is real - potential - nothing that has potentiality

to being something

man is a
soul - living
among fools

some guilt

imprisoned

in body

working to

get back to WEF (or Form)

cycles of reincarnation: man → just → higher level → finally to WEF
 ↳ unjust → lower level → animal existence → capable of return to higher level

Thurs. Quiz: Tues, Skelton - speaker
 Class notes (9-28-76)

Virtues of the State:
 wisdom -
 courage -
 temperance -
 justice -

- Plato's Republic "every system in society demonstrates man's existentialist nature of justice (intro) red grand-inquisitor"
- I. The ideal State...
- the classes... { Rulers (guardians) - wisdom,
 soldiers - courage,
 workers - temperance,
 - analogy w/ the just man... ruled by reason, spirit-courage, his appetites.
 - building up the 3 classes: controlled breeding: controlled education, controlled selections
 - communism - all things held in common - socialism
 - certain size - equal opportunity for women or men

II Socrates' analysis of State

origin - necessities - marketing ★
 "you in yourself cannot satisfy all your needs"

- luxuries - warfare - armies -
 after necessities seek lux w/o much trouble; steal from neighbor the professional soldiers

III The Rulers (Guardians) music: gymnastics → 10 yr training arithmetic, geometry & prac. Astronomy → 5 yr. Dialectical thought → ~~other~~

~~IV The Noble~~ the study "The Good" → internship (30 yrs. old)
 15 yr of study - at 50 ascend to the throne.

~~V The Virtues~~ Artists → "Hesiod and Homer cause of morality"
 - a symptom rather than a cause -

last

IV The Noble lie: "before you were born, you were one of three metal molds by gods"

Gold
Silver
Bronze

Communal marriage - not bound to specific wife
communal children -

Class notes - Oct. 5, 1976

Michaela Dietzel:

(Assignment due Th. One page on - in which you should discuss:

The Philosophy of Life at the Soup Kitchen.

Passivist - protest - A B Gov't

Anarchist - insular war

25,000 ~~thousand~~ in year (less than some families)
destitution - operate 2 hospital house &
free clinic -

on Skid Row 20% alcoholic - 30% over 55 yr. -

LA Catholic Worker - 13 workers - 30% Handicap -

Badoca House - above kitchen; 10 invited guests - 3 women
Hewes House

You're at home when you're happy with yourself:

Berny - Indian - helping others - himself.

only time no one on Skid Row: WW I & II -

"generally all would take a job if they ~~could~~ were offered one." "fine line between being pushing and being open."

"We believe ... it's important that the wealth of a country be distributed, so that there would be no poor - passivists"

- law & cul: can't arrest drunk unless danger to:

① themselves

② others

③ blocking public passage way

200 arrests a day w/ only one det toxic in LA area -



police arrest: less dangerous drunk
won't arrest violent drunk or roller - avoid
abt born into poverty - few fall from riches -

"no preaching."

80% folks in prison have ~~had~~ parents
that have served time -

—

Trip to Soup Kitchen:

4:00 - 5:00 Dress - eat

5:00 - 6:00 Wait for ride

6:00 - 7:00 on the road

7:00 - 8:30 in the street.

8:30 - 10:30. cooked in kitchen

~~sup~~
purpose?

insights on trip alone:

word: "derelict", "man" middle and upper
class thought ranges to "sub-human"
contact if any impersonal -

i what ~~of~~ these born into ~~poor~~ poverty,
hate or scorn by many mid-income families
for well fare recipients - picture is all
careless free-loading bums but often what's
not seen is a man broken and hurt -

"well ~~as~~ they miss me when I'm gone -"

may grudgingly accept fact of financial need
but until the man's need for companionship and
purpose is met - effort is a mockery -
person-to-person confidence - sincerity
- can agree with groups effort but
can't get along with some of the ideology -
Possibilities - #



Thoroughly it all

Class notes (10/7/76)

Søren Kierkegaard:

- Either/Or - p. 153

- ① 2 types of choices a man can make:
- ↳ 1- aesthetic - immediate choice or one made by not choosing (not absolute)
 - ↳ 2- ethical - guided by lifestyle (moral)

② making a decision: being right or wrong isn't as important as making the decision. By making the choice from the inner self, the personality is strengthened

③ If ^{we} postponed making a decision, it becomes a ~~decision~~ decided for us -

aesthetic - does not choose (pleasing)
ethical does make a choice

the choice not between good and evil
but good and evil or nothing.

choosing nothing constitutes sin: knows ethical like aesthetic
chose yourself absolute / outside no real choice -
what one chooses is not important -

but that he chooses absolutely. self-absolute
self gives one freedom - forced choices are non-real

Delany on Kierkegaard -
Aesthetic Ethical

"Pathos"

~~static~~

Kierk vs. Marx

sadness must know man's personality
special affect - religion - work -
born a cripple -
- "we're all wounded" -

All depends on how you take it

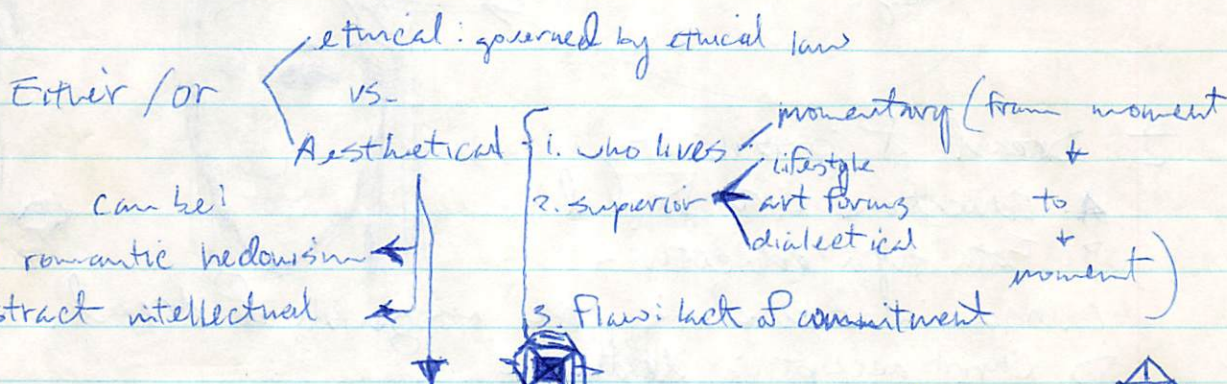
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Classnotes (10-2-76)

Søren Kierkegaard

Origin Either/Or

says: you come to certain places in your life
must choose either/or -
be self/individual
or "slidder"



Henry James 'Beast in the Jungle' - uncommitted

Doesn't ~~live~~ live -

"never tell me what a person has freed himself from tell what is his dominant thought." - Kierkegaard

Concept of Dead - (classnotes - 10-14-76)

I concept of time:

A. ~~instant~~ or present

B. Future

C. Eternal

D. Past - a going by

II Christian concept of time

A. Fullness of time

III 2 Defies of Dead

A. Possibility of Freedom of choice in individual

B. Possibility that that Freedom will be lost



1. Dread describes the human situation out of which (Dread is associated w/ the future -) sin emerges as a free act
2. Dread related to Future's possibility
3. Sin associated w/ temporal (evolution).
4. Possibility heavier than reality



± Dread of possibility

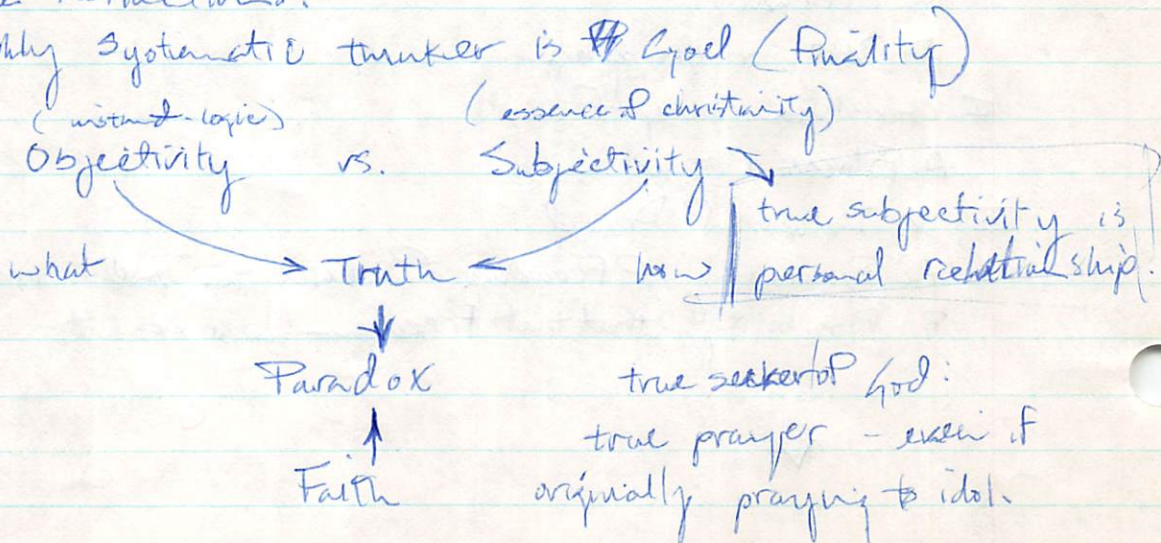
- A. Education thru Dread
- B. Faith thru education
- C. Misunderstanding the anguish of dread.
- D. Christ accepting death

Concluding Unscientific Postscript

① We have plenty of time since what I write is not an expected last paragraph which will complete the system

- ① Objective thought translates everything into results
- ② subjective thought puts everything in process and omits the results
- ③ double reflection
- ④ the only systematic thinker is ~~the~~ Goel (Finality)

speculative:



Paradox:

That which seems absurd but is possibly TRUE.
- Distinguishes between the objective truth of science and history and the subjective (existential) truth which motivates individual in conducting his personal

concerned ~~with~~ / individual relation -
Statement . 194-95 column 2 # P 2

Christianism vs Christianity

- organized rel.

mass man & hypes.

Objectivity

(pottle up subjectivity)

Subjectivity - ~~protestantism~~

protestantism - individual experience

Aesthetic < —

↓

Blind leap & irrational Faith

Ethical - Objectivity

↓

Religious - Subjective

The Sickness unto Death - S.K.

I. That Despair is a Sickness unto Death (Despair is a sickness for death, Man is Spirit - Spirit is Self but not given)

II The Universality of the Sickness

III Forms of Sickness

A. Despair viewed under the aspects of Finitude (bordered; finite) and Infinitude (borderless; infinite)

1) The despair of the Infinitude is due to the lack of finitude. External to wish to break away of the hold of time

2) The despair of ~~Infinitude~~ finitude is due to the lack of infinitude temporal (narrow outlook)

B. Despair viewed under the aspect of Possibility/necessity:

1) The possibility is due to the lack of necessity:

Tries a Spot

2) The despair of necessity is due to the lack of Possibility
Is that Spot

To Be oneself is a movement to that Spot

C. Despair viewed in ~~the aspect~~ acceptance/non-acceptance

1) In despair it not willing to be oneself: wasted life

2) The despair of being oneself

D. Happiness is Despair

1) Aesthetic stage

IV Sin is Despair - Despair is Sin

Sin is Ignorance - Ignorance is the lack of kn.

Socratic def. of Sin

(Forgiveness is despair)

Paradox - pure being - or just existing -

Relationship to God

Review of S.K.

- existentialist: starts with individual and not theory as Aristotle

Goal: to be an individual - ~~spectator~~ ^{Spectator} ^{sin of average man - aesthetic: uncommitted}
 { ^{a great cluster of spectators}
 Crowd - delicious not real but leaves - no decision
 Church - high class mobs - Christianity
 no individual decision / vs Christianity

these decisions
 which relate me to God

Mass man: member of crowd
 life made by individual journey

man's journey

Aesthetic Stage

creates responsibility
 creates self

goal: self pleasure

boredom → futility → despair X

life matter of faith ★

Ethical Stage

leap of faith (only way out)

goal: live by ethical laws → live for society - to commandments

to make decision: center of decision is self: freedom

For some... Crisis: divine command ^{seemingly} contrary to ethical (Abraham to kill Isaac) → decision

Religious Stage

goal: estab. absolute relationship to the Absolute (God), and a relative relationship to all things relative.

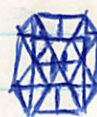
De-emphasis: on the crowd -

- All good because of relationship with God: relation to God paramount - all others relative

↓
 incidental

highest level:

Being a Christian - being a Christ.



Friedrich Nietzsche

I. Delphic oracle said Socrates, Euripides
As 1 & 2 wisest men

II Socrates was to correct existence: by

A) irreverence -

B) superiority -

C) different culture (art, morality) -

Instinct: creative -

Socrates: narrow ex. - avoiding
tragedy

III Nietzsche sees Socrates

A) with demon

B) receive divine voice

C) negates philosopher

D) voice dissuades

* II

I Socrates as TRAGEDY

A. Related to Dionysian

B. He required abstinence from it.

C. Site toward tragedy

II Plato on tragedy

A. condemned it

B. Developed new art form

1. Platonic Dialogue.

"Fully developed Asup's fable"

III Destruction of Tragedy

A. Socratic Maxim

1. Virtue! Ku, was sin only true appearance, Ku be happy w/ criticism.

B. Alteration of Position of Chorus

Apollo —

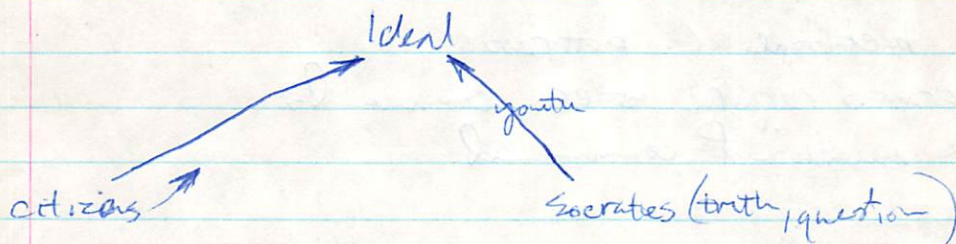
Socrates → Science

Theoretical Man: the unveiled
" ~~discovered~~ discovered

Artistic man: the veiled
" undiscovered

P.I.: "Thinking can reach ~~no~~ neither most depths of being."
practical → despair → science → despair → art
doesn't work. [↑] _↓

— Dionysus
Tragedy: conflict of two goods



(10-26-76) Classnotes

Friedrich Nietzsche:

I - The Dying Socrates

A. N.: ~~At~~ opinion of Socrates

B. " Finally " " " "

II Believers and their need of Belief

I Faith

Def. & measurement of person's ~~weakness~~ weakness

III Belief:

- needed where there is a lack of will
- a support backbone C. potress
- weak persons require stern commands
- will the emotion of command

IV MALADY of will

Def. sickness of will-power

- caused rise of 2-world religions: Christianity, Buddhism
- Believer: when one arrives @ the fundamental conviction man requires to be commanded.

V Freedom of Will - live by possibility.

THIS MAD MAN

God is Dead

"I distrust all systems and around them - the will to system is lack of integrity."

I Pioneers -

Wage-like age - commanding

↓
Knowledge and Wage War

↓ Man become

Super man → Has knowledge

|| secret to live: to live in danger ||

II What is Penetration?

A. Sufferers

1) overflowing vitality: need Dionysian ^{not} and
require - sees tragically

2) reduce vitality: req. repose - quietness (y) deliverance
or by intox - madness -
seen quietly -

B. Debris

- 1) Desires for rigidity: being is the cause of creating
- 2) " " destruction: for change, for now, for becoming

~~C. Perpit~~

express of overflowing power,

C. Perpetualism

Perpetration: a) upello art: two ways of ~~exp~~ escape

b) potential: " " " "

Nietzsche: outline Path:

personality - Don't cast away because of his background -
1844-1900

Life & Writings

Family: 1849 Father dies: Pockau, Prussian Saxony
Nomburg -

Name: Life: dominated by woman: attended good school
incl. Univ. of Bonn — activities (off-campus) (contracts syphilis?)

Univ. of Leipzig → philosophy of Schopenhauer
↓
- "universal pessimism" -

loses Christian faith

Prussian Calvary \Rightarrow crushed chest
Return to Univ. of Leipzig - pub. philological paper

(Swiss) Univ. P. Basil - chair of philological
Prussian Medical Corp - contracted ^{voluntary} diphtheria

Return to Univ. of Basel (Swiss) didn't wait long enough
- headaches and indigestion -

meets Eliahu Burckhardt

Franz. Overbeck

Richard Wagner {worshiped -

cosmic humanistic ideal: under influence of Wagn.

quality of Apollo: calm, mental

" Dionysius: turbulence

Wrote "intuitive considerations" -

- Wagner embodied all 4k. virtues.

lost pro-Wagn. - writing

Wag to Christ

1) essays "From all to Human"
anti-Wagn.

~~Christianity~~ Christianity way of taking life

Sickness:

leaves post.

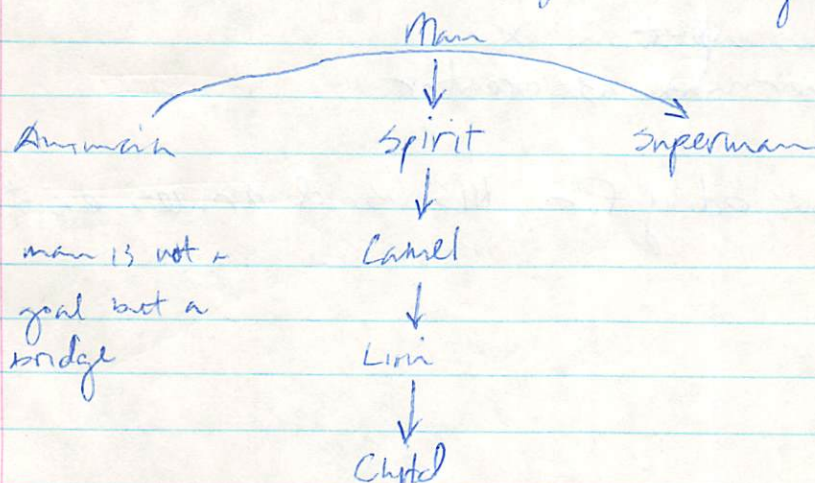
lonely
insanity

Philosophy - Class notes (10-28-76)
Frederick Nietzsche

1) Nietzsche speaks through Zarathustra

2) Zarathustra is the Enlightened One

3) Zarathustra is bring mankind a gift - The Superman
Sm: ultimate of man; goal that everyone is trying to reach



OF VOLUNTARY DEATH

Zarathustra teaches: ~~DUE~~ DIE AT THE RIGHT TIME!

1) He who never lived at the right time could hardly die at the right time - better he was never born

2) Death ~~becomes~~ because I wish it

3) all gods are dead - Now we want the superman to live!

OF SELF-OVERCOMING

1) man's will - Put will and values upon BECOMING

2) Man is an Obeying Creature - but more important
A master

3) where life is - will - not will to live put will to power -

4) Greatest evil with greatest good -

"All gods the deed: ~~you~~^{we} want the superman to live"

A. Blissful Islands

I God vs. Superman

a. God as supposition X

b. ~~See~~ Superman as creator

II Man's Responsibility for His World drives exist
of God

B. The Vision

I Courage

II Cycle of man

III Riddle of the Snake:

A) The Shepherd is all wanton,

overcoming plight through own advice p. 272

C. Intoxicating Song

D Does not fear death -

Pelmeny on Nietzsche

Critique OF 19th Century

① Culture and { present spirit of Europe
unity
dignity - lost grip on religion

② Evolutionism { change: major reality ("all is beginning")
species (no) process
essential diff (none) + things diff. { in degree (quantity)
the new humanism { focuses on man { in essence -
(not dependent on religion or science) (inner nature)
(none at all)

③ The State { anti-cultural -
useless
giant
leveling -
conformist
Education - superficially: 1) social worker robots
justification 2) train tech to fill
3) soldiers our state

Progress { recognized - in history
Evolutionism - drive of nature: production of
defined (man) "as-as-yet-unfixed - super individual
culture animal"
justification
a means to allow great men to
be fluid, progressive

The superior life - aristocratic ideal -
not all to be Superman → oligarchy of superman

Friedrich Nietzsche

Beyond Good & Evil

I. Transvaluation of Values

A. Christian Submissiveness →
"Herbie" virtues

II. Overman Theory

A. True self - realizing overcoming man's own limitations
B. Mutation - ~~as~~ breeding,
C. Accepts "Eternal Recurrence"

III. Eternal Recurrence

A. Repeated Cycle

IV. Will to Life

A. Weakman Man - suffering used to done away with
B. Overman - value in suffering

V. Anti-Christian ~~Beliefs~~ Beliefs

VI. Free Thinkers

offer alternate - passive overcomers -

F.N.

TYPE Faith - not typical, austere sincere faith - a tough long lived faith

Sacrifice: Freedom, pride, self. ~~confidence~~ confidence, domination self decision, self mutilating
modern man has begun to? this "freedom" ~~cross~~ cross theory
if he had to die, should

enlightenment - experience new things - desiring
incompitained, his own suffering makes him
make those who deny suffering

Atheism

God refused - can't communicate can't hear - is
uncertain. European Religious thought is trying
religious satisfaction

Pessimism - world reexamining - viewed with
narrowness, stupidity actuality, world approving
exuberant.

Morals - "herd instinct" -

Friedrich Nietzsche

- Balance between
 - historical factors
 - ahistorical -
 - super historical (goals)
- 3 ways of writing history
 - monumental - noble examples to inspire us towards
 - Antiquarian (Apxn) love past for its own sake
 - Critical: (Hist.) compare past & present: (Apxn) show limits of failures -
- Leads to new Synthesis - not py. kn of past
 - " " revelation
 - use insight into his own nature

N's uses historical examples - Socrates

use of history - as Art Form (twist)
a form of persuasion

uses history to sell his philosophy -

(note Dionysian man: compile of Apollo - complete and Dionysian - turbulent)

Dionysian man

vs

Average man

pol. power
honey
sensuality

conflict of Christianity

Classmates (Nov. 4, 1976)

① New assignments in Fabric of Exist.
Satire 287-291

② Tues Nov. 9th we'll finish Nietzsche - "Will to power"

③ Thurs. 11 November is holiday -

④ Tues. 16 begin Satire -

⑤ As Nietzsche quiz) Fatty R
Fred. Nietzsche

I. Ascetic Ideal

A) Practicing self Denial

B) Give man's life meaning

II Sin

A) Greatest event in man's diseased soul

B) Sick man is turned into sinner



III Guilt

A) Guilt is only cause of suffering

B) Man must understand ~~that~~ suffering as a state of punishment
Art - opposed to ascetic ideal.

D) Ascetic Ideal has enemies - vs. Christianity

E) Christian believes in
"Will for truth."

F) What has triumphed over Christian God - morals -

G) Christianity goes to run by the Law of Life

5) Christian morality goes to process by reason of self-consciousness

6) Man has no meaning except for Aesthetic Ideal

5) Man swindled through Aesthetic Ideal

Nietzsche on Morality

I. The Pre-Moral Man

- tribes (survival)

Things / Lion

- being born
- child
- man
- death

Being - ethics

1) codes of conduct (ethics) (Parm)

2) instinct codes (sacred)

II Moral Man + motivation in ethics

a) Aristocratic Morality

- good man was (~~arist~~ arist.)

b) The masses - slave morality (hard mentality)

- resentment

- + Christianity - "the suicide of ~~the~~ reason"

- the Ascending? Descending line

c) Nietzsche Code (no fixed code)

d) - the "hard" virtue ① self-discipline

- superman

② step of weak

- love

③ endurance

④ suspicion

extra moral code

Amor Fati!
Love of one's own Fate!

loves one's Fate: eternal recurrence

no class on Dec. 2nd
Nikolai Berdyaev: next report

I Responsibility

- A) man thrust into the world and is responsible for it
- B) The situation

II Arguments against Sartre

A) war

B) Birth: acquiring the responsibilities of the world - so in birth you acquire the resp. of the world - choice

III Realizing the meaning of existence:

meaninglessness -

my actions are good if done out of authenticity -

① has consciousness

② has freedom flowing from con.

③ has responsibility flowing from free.

III good faith

Σ ημῶν, φίλοι οὐ λέγει τοὺς λόγους τῆς βίης

(surrounds) - Sartre -

Charge: Immuring man in his private subjectivity (conscious being)

Reply: "I think therefore I exist"

- absolute truth of consciousness

- becoming aware of itself

- this gives man dignity

Charge: You are unable to pass judgment on others

Reply: Concept of Freedom:

or can always choose but if he fails to choose - he chooses

Charges: Existentialism is pessimistic. / existentialist - christian exist.

Reply: " " " Optimistic

concrete

Charge: Existential crisis inaction

Reply: Only hope for man is choice!

There is no universe, except the universe we create

"If God did exist, that would ~~not~~ change nothing."

J-P Sartre

Theory of Man - there is none

I sense "Existence precedes essence," ~~to be~~

first I am Existence

who I am essence (what you are) set nature - determined - fixed & in nature -

you Character: - 2nd nature - built; added on nature - unfree -

created object



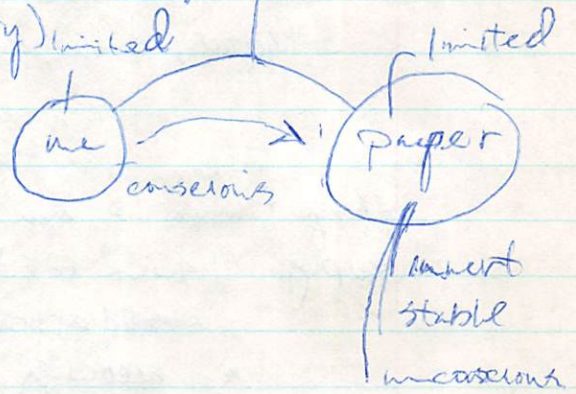
niply man has no human nature is to be unfree -

II. Nature, essence and Freedom and God

III. Freedom and "condemned to be free": limits to freedom?

nonauthentic choice: not free to be unfree

IV. Analysis of Consciousness - always has an object (intentionality) limited



Basic Doctrine of Plato -

Kierkegaard - love of God -

~~St~~ Nietzsche - love of fate -

Sartre - damned freedom

Camus -

Albert Camus

Suicide - only meaningful question -

Absurdity

World of feeling:

weariness -

carriage of time -

strangeness of world -

" " " humans -

absurdity of death -

living is a habit -

cannot live for tomorrow -

tomorrow is and always be

tomorrow, and today today -

World of thought

truth and falsehood

search for unification

" " " true knowledge

sequence of the end of knowledge - cannot ~~answer~~ find why

the world is absurd

Can live in desert of absurd?

confrontation with absurd

Absurd Freedom

- universe is chaos, draw strength from it, refuse to hope, know there is no consolation in life
- persistence obtains freedom

2. certainties

A. quest for absolute unity

B. impossible to reduce world to reasonable/principled choice → I am not with world - broken from it

Death → suicide - acceptance, not revolt the absurd becomes settled to live, absurd can't be settled - revolt gives life value

- death - no hope of eternal revolution.

Absurd ~~sees~~ no future, future shows aim)

Truth → by accepting a ~~new~~ method of freedom man is bound to it and realizes that there is no freedom

The Myth of Sisyphus

1- Sisyphus and his fate

a- forever rolling the rock, punishment of the gods

2- The meaning of the rock

a- to bring melancholy to Sisyphus heart

3- Fate

a- not only in the task of rolling the rock, but he was not the one who created the situation.



Essence (nature) - what I am - ideologically
↓
Character - one's 2nd nature

Actually, people don't want freedom
cause they have to make choices.
Therefore man is condemned to
freedom - to commit suicide would
be inauthentic freedom.

Man is always looking for peace,
security, stability etc. He has an
undying passion.

The nature of consciousness is inten-
tionality - It always has an objective
something else in mind.

determining
something

Fixing it is determined
nature or essence

It is not free
because it has a nature

You are free and there-
fore, there is no God
that created you.

(He denies the existence
of God).

Sartre's basic division

(me)
consciousness,
insecure, always
analyzing

PAPER
objective, obscene,
filthy.

All is either mind or objects
God, the middle ground, is impossible.

- Experience of Quercetia - Sartre's realization while
standing at the roots of the trees. He realizes how filthy
everything is. -

J.P. Sartre (cont.)

Consciousness creates meaning - it is free. The mind is not limited to any object - it always turn to another object. - Responsibility.

These three make the man subjectively oriented. That is man's main characteristic - subjectivity.

You can do anything you want over objects. You have power and you assign them to do what you want them to do.

The man who has true subjectivity - realizes he is the only one who can make things do something - realizes how meaningless everything is.

Therefore hatred is the only way to reduce the status of the object by staring. Hatred and the stare objectifies things. There are ~~only~~ many stares but Sartre's only stare is of hatred. Hatred dominates the world.

WOMAN is the enemy (expos) of man. She is designed as a hole operating on earth as an object. She is obscene, tempting man, providing for man's greatest detach. A woman is like a bullfighter trying to allure man, and man is trying to use women as an object. The woman kills man when he charges. The woman castrates him. When man is made an object by woman alluring him, he dies a little.

man is in bad faith when he objectifies himself. Anytime you let someone dominate you, you have bad faith (i.e., being drafted).

J.P. Sartre (cont.)

When one gets older he can't stare at people as much as well - Then everyone objectifies you until you die. Death equals humiliation - the lowest form of objectivity - there is no way that you can stare back.

Clandestine Hatred is the essence of love

EXISTENTIALISM IS HUMANISM
Existence precedes essence

I. Christian Argument - A. God.

- Individual man is realization of a certain concept in the divine intelligence.

II. Atheist - No God

- Man is the being who works himself towards a future

He exists before he can be defined. This is human reality

He (man) ~~can't~~ can't start making excuses for himself:
we are alone w/ no excuses.

If ~~we~~ existence really precedes essence we are the basis for whatever we are.

God is a ~~useless~~ useless and costly hypothesis - nothing could change if he wasn't there. If you're really stable and know what you're doing, you don't need something like God to have your life on.

Man is free of all divine rules but in some ways he is responsible ~~for~~ for creating the world of which he

has no justification for good and evil.

ALBERT CAMUS.

Person who commits suicide fails to recognize the absurdities. Living is a habit. Absurdity is when trying to apply the ~~searching of~~ meaning to life and realizing the absurdities. You go thru an endless cycle of weariness - something everyday -

People say that they will do something tomorrow that's absurd. You never will reach the perfect tomorrow. Being carried through time is absurd.

People outside of you are strange and external - they are absurd. You see things and people and try to understand them, the more absurd they look. Death is absurd because no one ever lives through Death to experience it. It is no longer a person.

~~World~~ World's thought. Truth's falsehood is contradictory. It can never be unified. There is never an end to knowledge - to find the end is an absurd thought. To know something is to know something else.

Levin

THE REBEL

I. Rebellion - murder

a) He who fights oppressed for change

b) loses identity as such when he kills

A) one is either

murderer or rebel

B) rebel in his demand for certain freedoms cannot take others the

c) rebellion exists because of wrong in world

d) humanity as a united effort to exist

common criminal: blessing compared to our acknowledged executioners

Levin's argument against rebel -

once rebel kills he can no longer call himself 'rebel' - champion of evil.

no one has right to murder not even in rebellion - contradictory - demands for rights - demands freedom for all



Nihilistic Murder

1) Value for human life (now)

no morality

Modern Rebellion is different and must have purpose

"IF WE ARE NOT, I AM NOT."

The mistake of the present revolution can only be explained by the ignorance of limit, which is closed to human nature.



Martin Buber

"Primary Words"

① I - It

- A) what exists outside himself i.e. objects, things
- "ordinary experiences" - superficial basis
no relation to person as whole

② I - Thou

- there is
whether we're
conscious to "it"
if conscious "it"
becomes "thou"
in needs
- A) direct relation
B) the eternal Thou is God - present in all of us -
by God's nature, he's not "It"
Thou needs all relationship

③ I - Thou

- A) Primary words I-Thou (spoken w/ whole being)
can only be spoken w/ it

- B) man's world is 2-fold

((("I" becomes when I say Thou")))

II - It

- A) words "he" & "she" replaced by "It"
B) Every "it" is bounded by others

④ I-Thou is found through grace - spiritual ^{is} ~~is~~ Kierkegaard

II - Three spheres of relation

- A. Inanimate objects and animals

- B. Human beings

- C. The product of human ~~existence~~ and effort

III - Periods of history

- IV. Logical, dialogical relationship - participation w/ God ^{non-words} prayers

- V. The "Messianic Consummation" unfulfilled promise w/ every hour

- VI. Relationship of God is relation w/ others - being fulfilled in

- VII. Existence of God

God

Martin Buber

Between Man and man

1. Difficulties [?] try to get objective data out of inner relationship
2. Focus of his "I-It ; I-Thou" philosophy

technological progress - it breeds its own spirit - Tech. spirit: says
"anything can be solved by technological" - Buber - tech. great
thing is love as it serves us and not intrudes us

3. Friendship: true friendship can make you authentically human -
can only be created in inter-personal relation from
within, only based on love
4. Love: [←] love is a compatible disposition (two introverts) - no easy
sentimentality - no backslapping - It recognizes the person-
hood of the other - has to be Reciprocal (God is every I-thou rel.)
5. Comparison with Christian love: -
could love his enemy - not reciprocal

Highest Human	Love
Philosophy	
Kierkegaard - The religious man -	Absolute relationship to Absolute; relative relationship to the rel.
Nietzsche - The super man	Amor Fati = love of one's fate: eternal recurrence
Sartre - man is a frustrated passion	- clandestine nature
Camus - The healer - a worker the rebels	companionship between healers
Buber - man that achieves "I-Thou" relationship	"I-Thou" love

Martin Faber -

I 2 View of Life

A. modern individualism } keeps man from grasping
B. " Collectivism } what he is

II Both views Express same human condition

III Difference Between 2 Views:

III Individualism - accepts human condition - accepts isolation - glorifies solitary state - self justification

IV Collectivism - as part of society - man marked in society - security, responsibility shifted from self to general will; joins man to whole not man to man

V Failure of isolation and collectivism leads one toward the inevitability of "meeting" his self

VI The essence of this is his ability to fully communicate with another being - recognizing him as being "other" and separate from the first.

VII To know oneself, one must first know another - in all his "otherness."

IV For anything to be gained, the interaction between the two must be genuine - or else there is no communication

V Each person has a sphere of being when one person truly "meets" another their spheres collide producing a transcendent reaction. This way man can relate to the absolute thru his relationship w/ a particular thru

Definitions

(A) Between:

Søren Kierkegaard -

Ideal man

Love:

- 1 Religious man Absolute relationship w/ the
- 2 Ethical man Absolute - and a relative relationship
- 3 Aesthetic man w/ the relative

Friedrich Nietzsche

Ideal man

Love:

① Overman

sees purpose in
suffering

Amor Fati: the love of one's fate: eternal
recurrence

- A.M. wants to eliminate suffering:
Jean-Paul Sartre

Ideal man

Man is a frustrated passion
to Albert Camus

Love

Clandestine love -

Ideal Man

~ Healer

Love:

Comradship